# Ancestors of
# HENRY LOUIS GATES, JR.

# ANCESTORS *of* HENRY LOUIS GATES, JR.

## *in Maryland, Virginia, and West Virginia from Africa, West Africa, and Europe*

*Researched by*
JANE AILES & JOHNI CERNY

*with a foreword by*
OPRAH WINFREY

*and a preface by*
D. BRENTON SIMONS

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by the
New England Historic Genealogical Society
in honor of
his outstanding lifetime achievement
in the fields of genealogy and genetics

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# FOREWORD

My Dearest Skip,

As you know, I am one of your biggest fans and I'm glad to know the New England Historic Genealogical Society has the good taste to select you as an honoree.

I will be forever grateful to you for helping me discover a deeper part of myself and enhancing an already great life by helping me discover the origins of my family. Knowing who I've come from helps me to be more of who I am. Recognizing the strength and courage that's come before me adds to my own. So I thank you for that.

What you've personally done for me, you've also done for the multitudes. You've made seeking and knowing our history, a very cool thing. Look at all the shows now trying to imitate and duplicate what you've been trying to tell us for years. We are all a part of each other. We're all connected in the genealogy of the human family . . . And, maybe even 23rd cousins.

Though your work has now infiltrated and impacted the masses through your books and television, my most favorite impression of you will always be when you empowered a young girl's life at my school in South Africa.

I had assembled the girls for a discussion about career choices. As each raised their hands to talk about their dreams of becoming a doctor, or dancer, or teacher, only one girl out of 150 stood up and said "I want to be a historian." Many of the other girls began to snicker because I don't think they've ever heard of or understood what a historian was.

Later I pulled her aside and told her about this great historian I knew in the United States. So together we googled you. She was shocked and elated that you were living, and African American. I later emailed to tell you about her and how she felt ostracized about wanting to be a historian. Your

encouraging three-page reply blew her away! As I read your letter to her aloud, you could literally see her whole being transform from doubt to confidence, knowing that she too can become a great historian.

Thank you Dr. Gates for enlightening our spirits with the stories of our past.

Blessings,

*Oprah Winfrey*
April 23, 2010

# DELIVERING ANCESTORS

OF THE INTERPLAY between genealogy and genetics, Professor Henry Louis Gates, Jr., has proffered that these complementary disciplines "combine to give each of us a sense of place, a sense of rootedness, within that grand sweep of evolution that is our common history as human beings, helping us to understand, at long last, from which particular little branch or twig of the forest of human development we've descended." He has introduced some of the most notable figures of our day—Oprah Winfrey, Morgan Freeman, Maya Angelou, and Tina Turner, to name a few—to their family histories and, in doing so, given us a view into a new American family history narrative. This narrative is made all the more powerful by the affirmative light it casts on individuals, and peoples, and its transformative impact upon the American genealogical canon.

Skip Gates has guided an important national, and international, journey to, and through, this forest of human development. In his distinguished work as an educator, author, and as the host of groundbreaking television programs exploring these issues, he has introduced millions to the power and importance of family history. Today, we do for him what he has done for so many. We share with him a family history. *His story*. Within the leaves of this volume, one will climb numerous branches of the human family tree, finding, as one might expect, life and death, happiness and sorrow, triumph and tragedy. The legacies of slavery and disenfranchisement, which have for so long presented a painful deterrent to many who might seek their roots, are also encountered and confronted here, just as they are in Skip's many eloquent writings on race and history. Ultimately, the climber of this tree ascends seven generations, enriched from their journey, as Skip might put it, by that unique empowerment drawn from reclaiming one's history.

Reconstructing a family's past is, as Skip writes, an "urgent task for individuals—especially African American individuals and their families." In this exhaustive work, genealogist Jane Ailes has expertly mined his ancestry in Maryland, Virginia, and West Virginia, treating eighteen families; in a much larger body of research reports, she has touched on ancestors and relatives with numerous occupations, including those of casketmaker, clerk, farmer, laborer, lawyer, merchant, and midwife. In addition, genetic information

with ancestral haplogroups is provided herein wherever possible, pointing to more ancient, unnamed ancestors beyond the seas in Africa, West Africa, and Europe. Connections to American history are plentiful. We learn about the Revolutionary War service of his ancestor, John Redman, who served as a waiter to Lieutenant Vincent Howell in the First Regiment of Light Dragoons from 1777 to 1783, and later received a Federal pension (Redman was the ancestor through whom Skip joined the Sons of the American Revolution), and a great-uncle, J. R. Clifford, who was the first African American attorney in West Virginia. An interesting association is presented in a chart illustrating Skip's connection through J. R. Clifford's wife to the Hemings family of Monticello.

Finding his own roots has been a lifelong quest for Skip since the death of his grandfather in 1960. In addition to his scholarly work on the subject, genealogy plays a central role in his everyday life. A framed family tree hangs on the wall of his kitchen. He looks at it at least once every day. "It gives me a sense of satisfaction that is difficult to explain," he writes. "But it does: Just being able to read the names of several of my third and fourth great-grandmothers and grandfathers places me in the world just as surely, in its way, as does my birth certificate." Genealogy can present ironies, as well, sometimes ones that are unintentionally poetic. Skip's great-great-grandmother, the "earliest" Gates and the family matriarch, a former slave named Jane Gates, was born about 1819 and died in 1888. Her occupation was that of a midwife. Skip Gates and Jane Gates are at two ends of a multi-generational continuum. Jane Gates, an ancestor, delivered "descendants" while Skip Gates, her descendant, delivers "ancestors." This intriguing parallel offers comforting rootedness to the Gates family tree.

As I prepare these lines, Skip Gates has emailed me to say, "I am in Nigeria bonding with my Yoruba ancestors." May his communion with these and other forebears long continue. The New England Historic Genealogical Society is proud to recognize Henry Louis Gates, Jr., for Lifetime Achievement in our field. We thank him for his service to our society and to our nation with the presentation of this volume, *Ancestors of Henry Louis Gates, Jr., in Maryland, Virginia, and West Virginia from Africa, West Africa, and Europe.*

*D. Brenton Simons*
President and CEO
New England Historic Genealogical Society

# ACKNOWLEDGMENTS

JANE AILES AND JOHNI CERNY are enthusiastically thanked for their outstanding work over several years tracing the ancestry of Henry Louis Gates, Jr., and Oprah Winfrey is gratefully acknowledged for kind and generous words of appreciation in her foreword.

From the New England Historic Genealogical Society, several staff members assisted in the preparation of this volume. Christopher C. Child compiled the text and charts; Penelope Stratton managed the publication process, with the assistance of Jean Powers; Lynn Betlock identified the maps; Scott C. Steward proofread the text; Carolyn Sheppard Oakley prepared the design and laid out the pages; Deborah Rossi designed and effected the book binding; and D. Brenton Simons wrote the preface and provided invaluable guidance.

Many thanks also to others who have assisted with this publication: Amy Gosdanian and Joanne Kendall of the W.E.B. Du Bois Institute for African and African American Research at Harvard University, Kena Junior of Harpo Studios, and Kelly McCoulf and Tom Champoux of the New England Historic Genealogical Society.

# FAMILY MATTERS

My grandfather died in 1960. I was ten years old. I didn't know my grandfather well, but I was endlessly fascinated by him—or more correctly, by the way he looked. He looked like a tall white man to me, a white man with straight white hair, slender as a rail, with pencil thin lips, a white man's lips, the sort of lips that you paint onto a cartoon face with a single red line. I loved him, I suppose, insofar as you can "love" a person whom you never got to know. I loved him in the way that you love a grandparent with whom you have not had the opportunity to exchange intimacies, or to create them. I loved him because I was supposed to, formally, by contract, because my daddy did. I don't know what his relationship with his other grandchildren might have been, but "Pop" Gates, born in 1879, was not exactly big on carrying on conversations with his seventh son's second son. He'd pat me on my wooly, basketball-round head and give me a gracious and inviting smile, possibly bemused, I have since suspected many times, at how this nappy-headed milk chocolate–colored boy could have sprung from his light and bright and damned near white youngest son's loins. Standing next to my father at Pop Gates's open casket, just before the funeral director shut it forever, signaling the start of the service, I thought that my grandfather looked as if he had been turned to stone, an alabaster mask unexpectedly covering the blue-veined face of what had so shortly before been a flesh-and-blood human being, even if that flesh had been almost translucently white.

I thought he looked, well, hilarious, a ghostly white papier-mâché mummy, and so I began to laugh. At the same time, it seemed, my father began to laugh as well. My dad has a deliciously wicked sense of humor, and part of getting to know him—of overcoming my older brother's advantage of the firstborn son who had bonded so deeply with our father over sports—was recognizing and responding to his wit. I was ahead of him on this one, I remember thinking. Pop Gates looked just plain ridiculous lying in that purple-velvet-lined casket like an albino mannequin, I thought, and Pop apparently felt the same way. Too much talcum powder, perhaps? As I turned my face upward to share the joke with Daddy, I realized to my horror that not only was my father not laughing, he had begun to cry. Not only was he crying, he was weeping loudly, howling almost, big tears running down his own scarcely

black face. I was so startled, so surprised, so taken aback that I had misread the entire situation, that I began to weep almost as loudly as my father. "I appreciate that, boy," he said to me as we headed back to our seat in the front row of family mourners. "Don't be ashamed, don't hold back. Just let it flow." Glancing around at the congregation through a sheet of sheer terror, afraid that I had embarrassed myself, and my father, by my inappropriate laughter, only then did I realize that no one had seen me, all souls in the Kight Funeral Home having been riveted, as I was, on the fact that my father, the funniest man I know, had, apparently for the first time in forty years, when a milk-truck had run over his foot while he'd been sitting on a curb watching the results of a New York Giants baseball game on one of those 1920 state-of-the-art electric scoreboards, actually allowed himself to cry in front of somebody. And not just somebody—in this case in front of the whole town, or at least that segment of the colored people in town who mattered. It took me a long time to stop crying, so certain was I that someone had seen how foolishly I'd acted, and in front of my own grandfather's porcelain dead body.

Following Pop Gates's burial at the Rose Hill Cemetery, where our people were among the very few Negroes allowed, well dead, to disturb the eternal sleep of Cumberland, Maryland's, elite white Episcopal citizenry (the Episcopal churches had been segregated since 1890), my father took us back to the Gates family home on Greene Street, where Gateses had been living for almost a century. My brother and I followed my dad upstairs, to Pop's and Nan's bedroom. I had never been upstairs in my grandparents' home before, I remember thinking as I sheepishly followed my dad's footsteps.

Pop Gates had two hobbies, for the first of which he was quite well known in and around Cumberland: He could grow tulips like nobody's business—"like a Dutchman," people often said. As we followed my father, I couldn't help but notice that the walls of my grandparents' living room were lined with framed sets of red, yellow, and blue ribbons. I wondered why tulips? Without saying a word, my father opened an old trunk, like something I'd recently seen in a Disney movie about pirates. He pulled out dozens of musty leather books, partially used bank ledgers (Pop was a janitor at the bank), books with green and red lined pages, pages bound together with string when the glue had failed. As he slowly turned the pages, I realized that he was showing me scrapbooks, very ancient and disintegrating scrapbooks. The scrapbooks' pages were covered completely, front and back, and were very stiff from the glue. So Pop Gates had kept scrapbooks; that was his second hobby. The articles that Pop Gates had clipped covered various news stories about World War II, local and

national crime, accidents, and human interest items. There were hundreds and hundreds of news clips, mainly, all sorts of random headlines about births and deaths, especially murders and fatal accidents. Weddings and funeral notices. Funeral programs and that most curious genre, those laminated bookmarks noting the passing of the dead, complete with a bit of religious verse, a passage of the Bible, birth and death dates, and sometimes even a photograph of the deceased.

But above all else Pop was into obituaries. He had collected hundreds of obituaries; those scrapbooks were like an archive, decade by decade, of Cumberland's colored dead. And apparently not just colored people either; some dead white people (unless they were just light, like Pop) poked their pale visages out of those pages as well, fighting for air among clips of all those Negroes, probably more Negroes than they had ever been close to in their entire lives. Daddy wasn't saying anything to anybody, just silently turning those pages, page after page after oversize page. It was Pop Gates's cabinet of wonders, his mortuary of the Negro dead, with a couple of white folks thrown in for spice or good measure, I guess. I felt as if those scrapbooks were some sort of two-dimensional time machine, a black cardboard portal onto a world I would never know. Old-school Negroes, long dead. Clean, too: three-piece suits and white starched collars, hair slicked down or pressed. After a while it dawned on me that the white people and the colored people were dressed the same way; the sartorial equality of the recently departed, stemmed from the shared aesthetic of Olin Mills's photography parlor. Who were these Negroes? I found myself beginning to wonder. Were these people Pop's friends?

"Look here, boy," Daddy said, startling me as he broke the silence. There, deep in those yellowing pages of newsprint, was an obituary—the obituary, to my astonishment, of one of my ancestors, our matriarch, an ex-slave named Jane Gates. "An estimable colored woman," the obituary said, and a midwife. Next to the obituary, my grandfather had glued this woman's picture to the page. "That is the color people call 'sepia,'" Daddy said. "That woman was Pop's grandmother. She is your great-great-grandmother. And she is the oldest Gates." I stared at the photograph for what seemed like a very long time, not knowing what I was supposed to say. I would stare at it until I had that face memorized, an image of the oldest colored woman I'd ever seen, etched indelibly into my ten-year-old head. Eventually Daddy shut the album and slowly stood up. By the time we made our way back downstairs, the house was crowded with family I knew and family I'd never seen before and would

never see again. Enough food to start a restaurant had miraculously been crowded onto their oak dining table with big clawed feet. I headed for the fried chicken and the potato salad, hungry all of a sudden, but not sure what had taken place upstairs, in the room where my grandfather apparently had archived the lives and times of the Potomac Valley's sepiaed dead.

That same year, in the fifth grade, I developed an obsession with my family tree. I peppered my mother and my father with questions about the names of their ancestors, their birthplaces and birthdays, their occupations, when they had died and where. Ever so dutifully I began to write it all down, in a brown spiral notebook. Sometimes I would grow bored and put the notebook away; then, for no apparent reason, I would be seized with the desire to learn more. Eventually, as glossy magazines began to advertise that they could send you your family's "coat of arms," I grew ever more desirous of possessing the knowledge that would allow me to claim, legitimately, one of these—not for the generic "Gates" family but for my own, complete with a chart of the branches of my family tree, each limb of which neatly filled with the births and deaths of my ancestors, the Gateses on one side, and the Colemans, my mother's family, on the other.

Looking back, it seems obvious to me that my career as a historian began that afternoon in 1960, upstairs in my grandparents' home, on the day that my grandfather died. I can still recall the scene vividly—and the passion that consumed me after seeing Jane Gates's obituary, the sense of wonderment that the picture of an actual slave, one from whom I had descended, instilled in me. I was searching not just for the names of my ancestors but for stories about them, the secrets of the dark past of Negroes in America. Each new name that I was able to find and print in my notebook—almost always recalled by my mom or dad—was an enigma for me, a conundrum of the colored past that had produced, by fits and starts but also, somehow, inevitably, the person I had become and was becoming.

But I can remember, too, that searching for my ancestry was always a fraught process, always a mix of joy, frustration, and outrage, as the reconstruction of their history—individually and collectively—must always be for any African American. I knew I had white ancestors. My father was clearly part white, and his father looked like a not-so-friendly version of Casper's grandfather. My cousin Bud had nicknamed Mary, one of our cousins on the Redman side of our family (my father's mother's side) "Casper," because her skin was so terribly white as to appear invisible. Casper the Friendly Cousin. I wanted

to learn the names of both my black and white ancestors. Eventually—but certainly not in 1960—I even allowed myself to dream about learning the name of the tribe we had come from in Africa. But there was always a problem with making progress in this search. If you're black, and have tried to trace your roots, surely you know it well: The problem was slavery; the institution of slavery—more correctly, the people who created it so perversely, designed it to destroy any possibility of maintaining the family ties necessary to tracing one's ancestry, through the deviously brilliant act of obliterating our family names, our surnames. Such a simple, devastating but efficient act of erasure! Given all the ways in which a human being could be belittled or dehumanized, how big a deal could the lack of a surname really be? After all, surnames are a fairly recent phenomenon for many of the world's people; indeed, when I first visited Mongolia in 1992, I was startled to learn that the people there had acquired surnames only with the fall of Communism, following soon on the fall of the Berlin Wall. But denying African slaves the right to own and pass down their true names, at least before the law, reinscribed over and over, decade by decade, a permanent state of fragmented identity that slavery, as an organization, depended upon to maintain control as surely as it depended upon the threat—and practice—of violence and violation. This seemingly simple act of naming—or not-naming—interrupted the continuity of family that last names ensure; surnames signifying, as they do, common bonds of blood and tradition and heritage, as veritable links in a chain, a traceable familial chain of being. For us, for those of us descended from the 455,000 Africans who arrived in this country directly from Africa and indirectly from the Caribbean as slaves—80 percent of whom had arrived here by 1800, 99.7 percent by 1820—it was this "traceability," as it were, that the evil genius of slavery sought to take away from us on *both* sides of the Atlantic, making us fragmented and not whole, isolated, discrete parts, not pieces of fabric stitched together in a grand pattern, like some living, breathing, mocha-colored quilt. That is what slavery attempted to do, and as any of us knows who has attempted to restore the branches on our family tree, slavery was, in all too many cases, devastatingly effective in this attempt. But not entirely.

Slavery—the lives and times of the human beings who were slaves—remains the great abyss in African American genealogical history. In spite of an avalanche of scholarship since the late 1960s, the lives of individual slaves—almost four million by 1860—remain something of a historical void. Why? The "great man" and "great woman" theory of history has ensured the survival of heroes of the race such as Phillis Wheatley and Frederick Douglass, Sojourner Truth and Booker T. Washington, Mary Church Terrell

and W. E. B. Du Bois. Social history, reacting against this trend to construct historical narrative around the inevitability of the emergence of supremely gifted agents such as these women and men, reconstituted the narratives of large groups of nameless individuals—especially social subordinates such as women, people of color, laborers, and so on. But neither school of historiography has systematically restored the narratives of these individual, and still largely anonymous, actors on the grand historical stage, who emerged in the 1870 federal census with two names, full-blown, like Athena from the head of Zeus. And who might these people be? Your slave ancestors and mine, the very folks we seek to resurrect when we pursue our own genealogy, when we reconstruct our own family trees. These are the people who made American history, decision by decision, day by day. Properly understood, in an ideal world, the narrative of African American history would consist of stories and themes generalized from the rediscovered experiences of our very own ancestors. Collectively, their experiences would become the rule, and not the exception. But historians have not been able to generalize from these myriad experiences created by our ancestors, because their stories remain to be discovered, buried in dusty archives, seemingly unimportant to anyone but a distant family member.

The overwhelming percentage of our ancestors consisted of anonymous, decent, overly hardworking people whose lives have yet to be chronicled. Until their stories are reconstructed and told, these ancestors of ours will not exist as human beings, as agents, as actors in the great drama that is American history because under slavery our ancestors had no names; or no names that the law was bound to honor. Before the law—if not in their hearts and homes, if not in their relationships with other black and white human beings—black slaves were property, complex pieces of property, property that could think and feel, but property nonetheless. You might view slavery as that alchemical institution that strove mightily to transform human beings into things, and surnames were American slavery's Philosopher's Stone. (Harriet Beecher Stowe subtitled the serialized version of *Uncle Tom's Cabin* "The Man That Was a Thing.") Inevitably, it succeeded in this dehumanizing process, most certainly to some extent in their daily lives and absolutely before the law. And how could it not, given all the mechanisms of the state over which it had control? Vested interests used the forces of ideology, religion, mythology, and social norms to reinforce the dishumanity of the slave, day in and day out. I am convinced that this 250-year process of systematic dehumanization continues to have an impact upon a significant sector of African Americans today, crippling our ability to know ourselves and understand our past, to

defer gratification, to believe in the future as an extension of a noble and admirable collective past of which most of us remain painfully unaware. For many African Americans, not knowing our own history—not knowing our individual histories, the narratives of our own ancestors who triumphed, by surviving and propagating against tremendous odds—continues to serve as a profound limitation on what we can achieve, on the history each of us can make. We've internalized generations' worth of doubts and fears about who we are as a people, and therefore as individuals, and about what we can accomplish both individually and collectively. And we continue to pay a terrible price for our uncertainty, for this willed ignorance of our past.

With just a little effort, surprisingly, most African Americans can trace their families back several generations. Indeed, the vast majority of us can trace at least one line of our family back to the 1870 census, which was the first census taken after the Civil War and is thus the first census in which all our ancestors appear as people, as citizens with two names, as opposed to property, with no names. The 1870 census lists all black people for the first time with their full names, birthdays, the names of their parents, their children's names, and their occupations. Coming as it does out of the depths of a seemingly lost black past, this census is like a miracle, a godsend to African American history and genealogy. And because it often lists the names of two generations of people who had been slaves, the 1870 census is the bridge between slavery and freedom, between the early nineteenth century and the twentieth. It is the salient mnemonic device enabling us to remember a nameless, faceless past, enabling us to resurrect the secrets of the darkest narrative in the American past.

But what about our ancestors who didn't make it to 1870? What about the ones who didn't live to see freedom? And what, especially, about the very first generation of Africans in our families, the people born on the Mother Continent, thrown into slave ships against their will and brought here to their doom—will we ever know anything about them? Slavery stole their traditional African ethnic identities, then erased their religions and their names. Of course, the slave ships kept very detailed records, including manifests that listed every piece of "human cargo" on board every ship. But with very few exceptions—some records kept by the Portuguese in Angola, for example—the manifests contain only head counts of the slaves who were brought to America, not their names. And so there is no way to know what happened to those people once they stepped onto and off the boat. They went to an auction where they were sold, or to a master who had already paid for them. They had African names before they came here, but they were often stripped

of those—and stripped, too, of their family ties and cultural bonds. Some new arrivals would give their children an African first name such as Cudjoe or Cuffee, or a baptized Christian name, such as Patrick, along with a name denoting place of origin, like "Angola." Inevitably, slowly, all those traces of Africa went away. Fragments survived: expressions from African languages, fragments of song, maybe even an African name such as Cudjoe or Kwame here and there; but the obliteration of a conscious knowledge of the African past in the daily life of the African in America was achieved almost totally, with the genius of military precision, by a brutal process of "Americanization" that characterized the plantation system. Africanisms—traces of Africa—survived, of course, but generally unconsciously, in mediated forms.

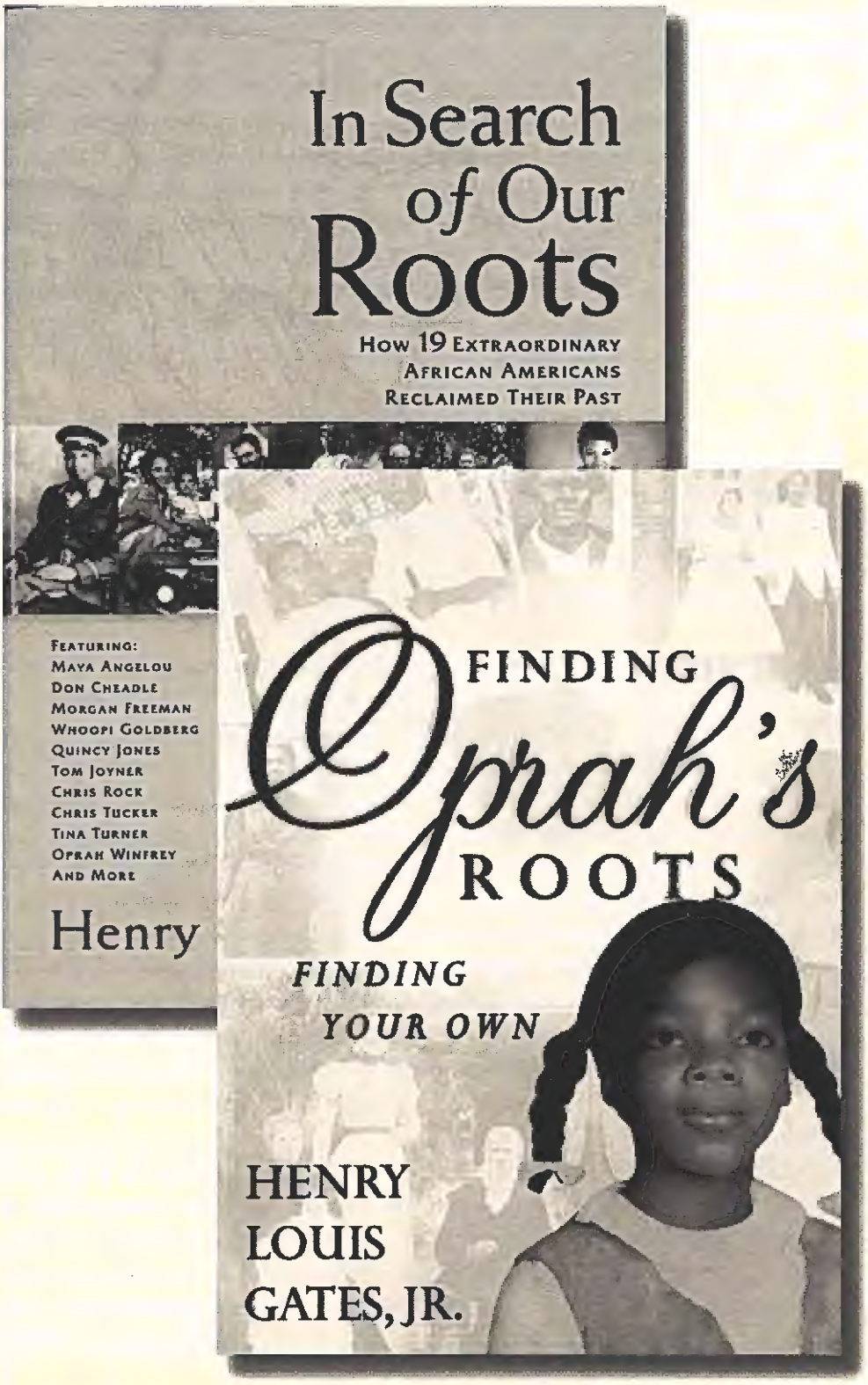
And without these remnants of a complex cultural past written down, you have no records, and with no written records you have no trail to trace. The roots of African American family trees extend only so far as the shores of the Atlantic Ocean. No farther. That's what the absence of a paper trail was designed to accomplish. And it succeeded, with devastating effectiveness and, unfortunately, with equally devastating social and psychological consequences.

Nevertheless, against the odds, the descendants of the African slaves in this country have searched and searched, despite knowing how fruitless that search was destined to be, as if helplessly trapped in an endless cycle of false starts and false turns, blind people caught in a labyrinth, black explorers hopelessly embarked on a fool's errand. Even before Alex Haley's *Roots* aired in 1977, many generations of African Americans had longed to learn where their ancestors came from in Africa. What languages did they speak? What was their music like? Their religion? Their culture? What gods did they worship? And, most of all, what were their families' names? From what tribe do I descend? These are questions that generations of us have asked and longed to have answered, frustrated by the belief that the answers are long lost in the depths of the dreaded Middle Passage, among the bones of the 15 percent whose journey to America on board European slave ships ended at the bottom of the sea.

Lost until recently, that is. In the past decade, remarkable developments in DNA testing and the retrieval and digitization of archival records have made it possible for us to begin to trace our families back further through American history and, then, ultimately, across the Atlantic. For the first time since the seventeenth century, we are able, symbolically at least, to reverse the Middle Passage. Our ancestors brought something with them that not even

the slave trade could take away: their own distinctive strands of DNA. And because their DNA has been passed down to us, their direct descendants, it can serve as a key to unlocking our African past. With cells collected from the insides of our mouths, geneticists can extract small sections of our DNA. The bases of the acids within them form distinctive sequences known as haplotypes, which can then be compared to DNA samples taken from other people around the world. A match means that we've found someone with whom we share a common ancestor. And back in Africa, scientists have spent several decades gathering such samples from tens of thousands of Africans. So an exact match between an American's DNA and an African's DNA reveals a shared ancestor, and possibly a shared ethnic identity, that has been lost for centuries.

*Extracted from "Introduction: Family Matters," by Henry Louis Gates, Jr., from* In Search of Our Roots: How 19 Extraordinary African Americans Reclaimed Their Past *(New York: Crown Publishers, 2009), pp. 1–10.*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LOUIS
GATES, JR.

# ABOUT HENRY LOUIS GATES, JR.

HENRY LOUIS GATES, JR., is the Alphonse Fletcher University Professor and the Director of the W. E. B. Du Bois Institute for African and African American Research at Harvard University.

Professor Gates is Editor-in-Chief of the Oxford African American Studies Center, the first comprehensive scholarly online resource in the field of African American Studies and Africana Studies, and of *The Root,* an online news magazine dedicated to coverage of African American news, culture, and genealogy. In 2008, Oxford University Press published the *African American National Biography.* Co-edited with Evelyn Brooks Higginbotham, it is an eight-volume set containing more than four thousand biographical entries on both well-known and obscure African Americans. The companion website will add more than one thousand entries to those in print within the next two years. With K. Anthony Appiah, he co-edited the encyclopedia *Encarta Africana* published on CD-ROM by Microsoft (1999), and in book form by Basic Civitas Books under the title *Africana: The Encyclopedia of the African and African American Experience* (1999). Oxford University Press published an expanded five-volume edition of the encyclopedia in 2005. He is most recently the author of *In Search of Our Roots: How 19 Extraordinary African Americans Reclaimed Their Past* (Crown, 2009), an expansion of interviews he conducted for his multi-part PBS documentary series *African American Lives*, and of *Finding Oprah's Roots, Finding Your Own* (Crown, 2007), a meditation on genetics, genealogy, and race. His other recent books are *America Behind the Color Line: Dialogues with African Americans* (Warner Books, 2004), *African American Lives*, co-edited with Evelyn Brooks Higginbotham (Oxford, 2004), and *The Annotated Uncle Tom's Cabin*, edited with Hollis Robbins (W. W. Norton, 2006).

In 2006, Professor Gates wrote and produced the PBS documentary also called *African American Lives,* the first documentary series to employ genealogy and genetic science to provide an understanding of African American history. In 2007, a follow-up one-hour documentary, *Oprah's Roots: An African American Lives Special,* aired on PBS, further examining the genealogical and genetic heritage of Oprah Winfrey, who had been featured in the original

documentary. The second series, *African American Lives 2,* aired on PBS in February 2008. In 2010 his third series, *Faces of America,* was broadcast on PBS. Professor Gates also wrote and produced the documentaries *Wonders of the African World* (2000) and *America Beyond the Color Line* (2004) for the BBC and PBS, and authored the companion volumes to both series. PBS broadcast his documentary, *Looking for Lincoln,* in February 2009.

Professor Gates is the author of several works of literary criticism, including *Figures in Black: Words, Signs and the "Racial" Self* (Oxford University Press, 1987); and *The Signifying Monkey: A Theory of Afro-American Literary Criticism* (Oxford, 1988), winner of the American Book Award in 1989. He authenticated and facilitated the publication, in 1983, of *Our Nig, or, Sketches from the Life of a Free Black* (1859), by Harriet Wilson, the first novel published by an African American woman. Two decades later, in 2002, Professor Gates authenticated and published *The Bondwoman's Narrative* by Hannah Crafts, dating from the early 1850s and now considered one of the first novels written by an African American woman. He is the co-author, with Cornel West, of *The Future of the Race* (Knopf, 1996), and the author of a memoir, *Colored People* (Knopf, 1994), that traces his childhood experiences in a small West Virginia town in the 1950s and 1960s. Among his other books are *The Trials of Phillis Wheatley: America's First Black Poet and Her Encounters with the Founding Fathers* (Basic Civitas Books, 2003); *Thirteen Ways of Looking at A Black Man* (Random House, 1997); and *Loose Canons: Notes on the Culture Wars* (Oxford, 1992). He is completing a book on race and writing in the eighteenth century, entitled *Black Letters and the Enlightenment.*

Professor Gates has edited several influential anthologies, including *The Norton Anthology of African American Literature* (W. W. Norton, 1996), and the *Schomburg Library of Nineteenth Century Black Women Writers* (Oxford, 1991). He is the editor of numerous essay collections, including *Reading Black, Reading Feminist: A Critical Anthology* (Meridian, 1990); *"Race," Writing, and Difference* (University of Chicago, 1986); and, with K. Anthony Appiah, volumes on the authors Toni Morrison, Zora Neale Hurston, Richard Wright, and Langston Hughes. In addition, Professor Gates is publisher of *Transition* magazine, an international review of African, Caribbean, and African American politics. An influential cultural critic, Professor Gates has written a 1994 cover story for *Time* magazine, numerous articles for the *New Yorker,* and in September 2004, a biweekly guest column in *The New York Times.*

Professor Gates earned his M.A. and Ph.D. in English literature from Clare College at the University of Cambridge, and his B.A. *summa cum laude*

in History from Yale University, where he was a Scholar of the House, in 1973. He became a member of Phi Beta Kappa in his junior year at Yale. Before joining the faculty of Harvard in 1991, he taught at Yale, Cornell, and Duke. His honors and grants include a MacArthur Foundation "genius grant" (1981), the George Polk Award for Social Commentary (1993), *Time* magazine's "25 Most Influential Americans" list (1997), a National Humanities Medal (1998), election to the American Academy of Arts and Letters (1999), the Jefferson Lecture (2002), a Visiting Fellowship at the School of Social Science at the Institute for Advanced Study at Princeton (2003-2004), the Jay B. Hubbell Award for Lifetime Achievement in American Literary Studies from the Modern Language Association (2006), the Rave Award from *Wired Magazine* (2007), the Let's Do It Better Award from the Columbia University School of Journalism for *African American Lives* (2007), and the Cultures of Peace Award from the City of the Cultures of Peace (2007). He has received forty-nine honorary degrees, from institutions including the University of Pennsylvania, Dartmouth College, Harvard University, New York University, University of Massachusetts-Boston, Williams College, Emory University, Howard University, University of Toronto, and the University of Benin. In 2006, he was inducted into the Sons of the American Revolution, after he traced his lineage back to John Redman, a Free Negro who fought in the Revolutionary War.

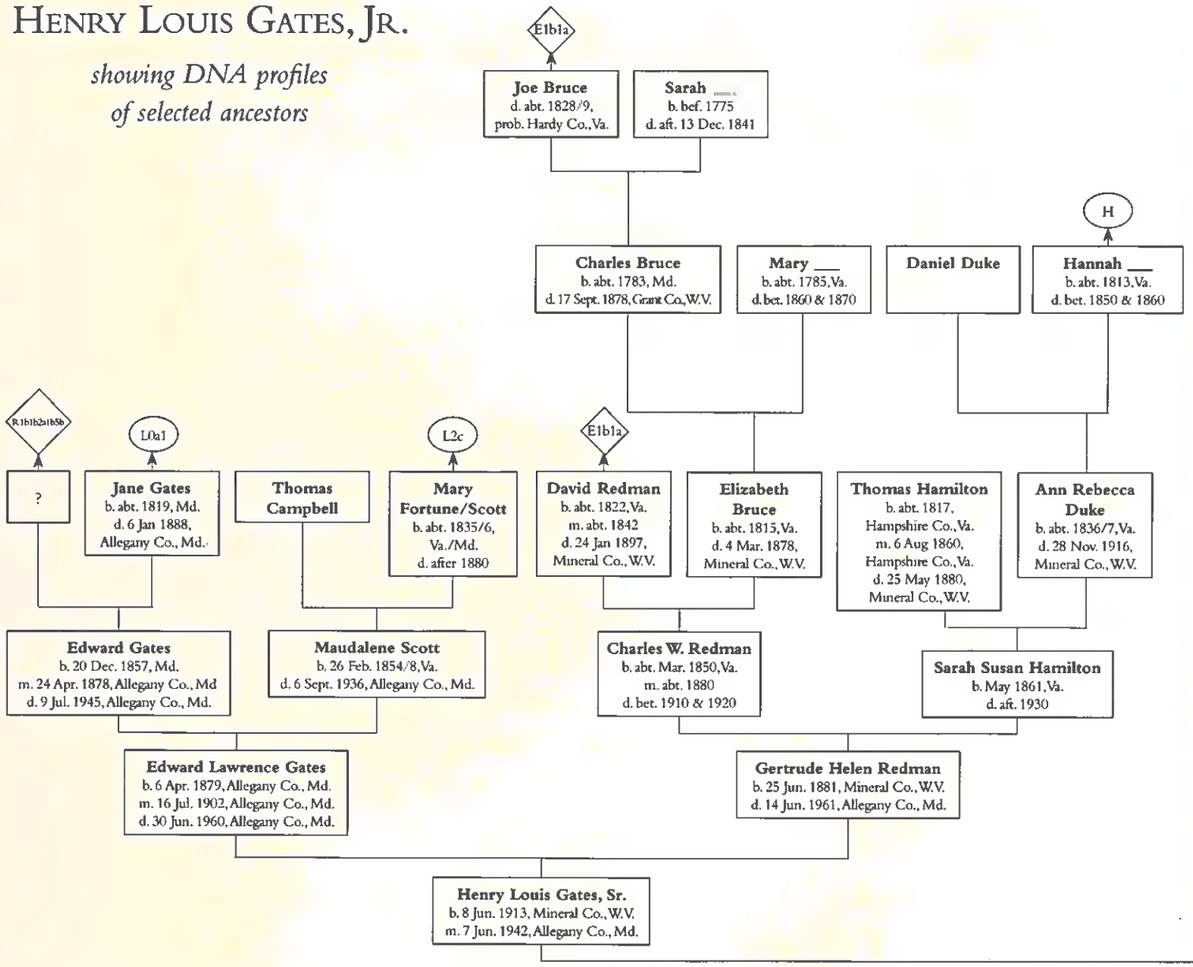
Professor Gates served as Chair of the Department of African and African American Studies at Harvard from 1991 to 2006. He serves on the boards of the New York Public Library, the Whitney Museum, Lincoln Center Theater, Jazz at Lincoln Center, the Aspen Institute, the Brookings Institution, the Studio Museum of Harlem, the NAACP Legal Defense Fund, and the Center for Advanced Study in the Behavioral Sciences at Stanford.

*In 1995 Professor Gates was elected an honorary member of the New England Historic Genealogical Society, and in 2010 he was elected to its Council of the Corporation. For outstanding lifetime achievement in the fields of genealogy and genetics, he was honored at a dinner of the New England Historic Genealogical Society on April 23, 2010.*

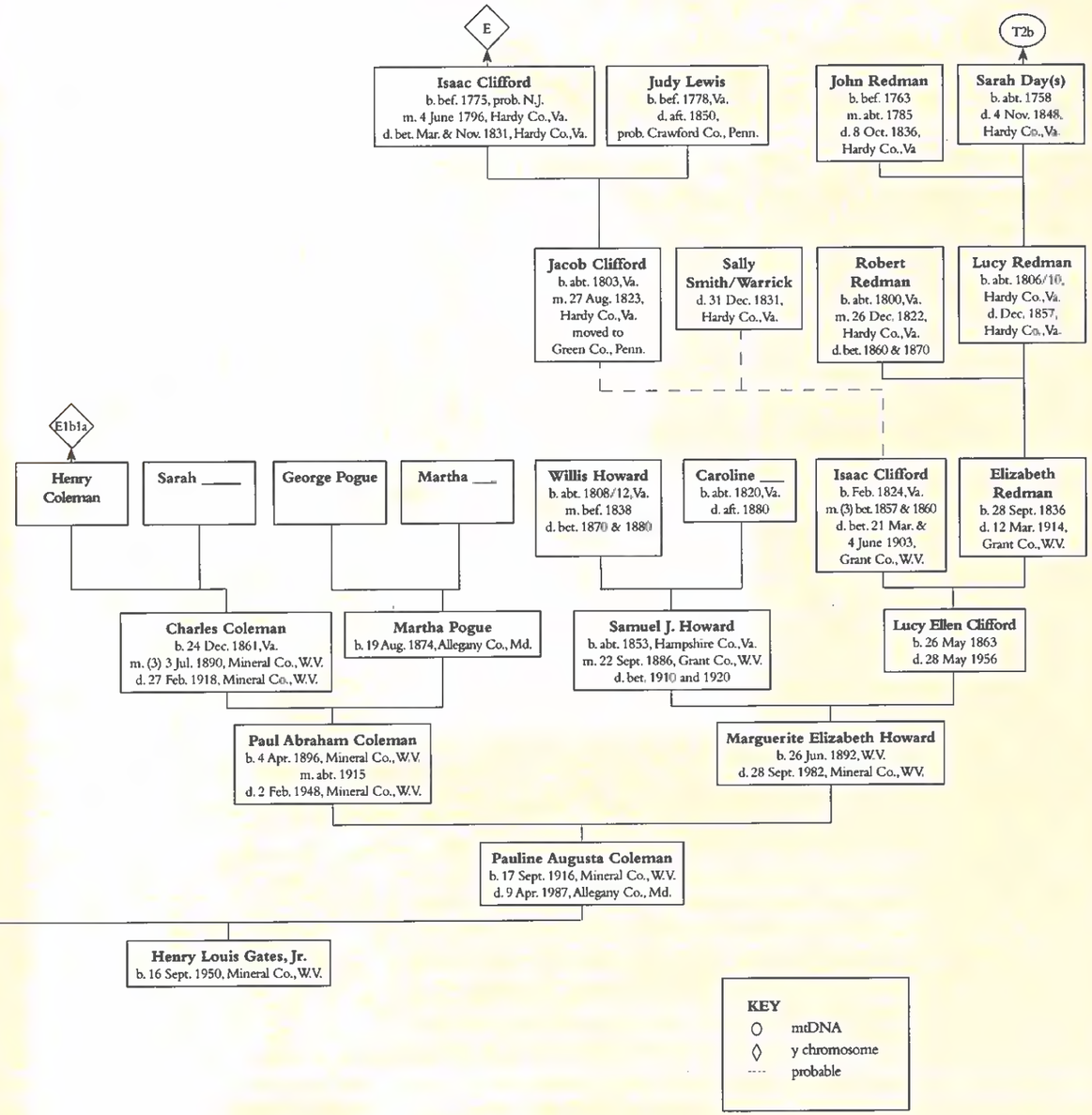
# Ancestors of
# HENRY LOUIS GATES, JR.

# Ancestors of Henry Louis Gates, Jr.

*showing DNA profiles of selected ancestors*





# AHNENTAFEL *of*
# HENRY LOUIS GATES, JR.

1. **Henry Louis Gates, Jr.**, was born at Keyser, Mineral County, West Virginia, 16 September 1950. He married at New Haven, Connecticut, 1 September 1979, Sharon Lynn Adams, who was born at Logan, West Virginia, 21 April 1950, daughter of Jack Edward and Evelyn (Lee) Adams. They divorced in 2006. He is engaged to Angela De Leon.

   Children of Henry Louis Gates, Jr., and Sharon Lynn Adams:
   i. Maude Augusta Adams Gates, born at New Haven 18 July 1980.
   ii. Elizabeth Helen Claire Gates, born at New Haven 21 January 1982.

Henry and Pauline (Coleman) Gates.
*Photo contributed by Paul E. Gates.*

# PARENTS

2. **Henry Louis Gates, Sr.,** was born at Patterson Creek, Mineral County, West Virginia, 8 June 1913. He married at Luke, Allegany County, Maryland, 7 June 1942, **Pauline Augusta Coleman.**

3. **Pauline Augusta Coleman** was born at Piedmont, Mineral County, West Virginia 17 September 1916. She died at Cumberland, Allegany County, Maryland, 9 April 1987.

Gertrude Helen Redman.
*Photo contributed by Bette Stephens.*

Edward L. Gates.
*Photo contributed by*
*Dolores Ann (Gates) Thomas.*

Paul and Marguerite (Howard) Coleman.
*Photo contributed by David Coleman.*

# GRANDPARENTS

4. **Edward Lawrence Gates** was born at Cumberland, Allegany County, Maryland, 6 April 1879. He died there 30 June 1960. He married there, 16 July 1902, **Gertrude Helen Redman**.

5. **Gertrude Helen Redman** was born at Patterson Creek, Mineral County, West Virginia, 25 June 1881. She died at Cumberland, Allegany County, Maryland, 14 June 1961.

6. **Paul Abraham Coleman** was born at Piedmont, Mineral County, West Virginia, 4 April 1896. He died at Keyser, Mineral County, West Virginia, 2 February 1948. He married, about 1915, **Marguerite Elizabeth Howard**.

7. **Marguerite Elizabeth Howard** was born 26 June 1892 in West Virginia. She died at Piedmont, Mineral County, West Virginia, 28 September 1982.

Edward and Maudalene (Scott) Gates.
*Photo contributed by Elaine Gates-Payne.*

## GREAT-GRANDPARENTS

8. **Edward Gates** was born in Maryland, 20 December 1857. He died at Cumberland, Allegany County, Maryland, 9 July 1945. He married in Allegany County, Maryland, 24 April 1878, **Maudalene Scott**.

9. **Maudalene Scott** was born in Virginia (probably Clarksburg, Harrison County, Virginia), on 26 February 1854/8. She died at Cumberland, Allegany County, Maryland, 6 September 1936.

10. **Charles W. Redman** was born in Virginia, about March 1850. He died between 1910 and 1920, probably in Mineral County, West Virginia. He married, about 1880, **Sarah Susan Hamilton**.

11. **Sarah Susan Hamilton** was born in Virginia, in May 1861. She died after 1930, probably in Mineral County, West Virginia.

12. **Charles Coleman** was born at Alexandria, Virginia/Washington, D.C., 24 December 1861. He died in Mineral County, West Virginia, 27 February 1918. He married there, 3 July 1890, as his third wife, **Martha Pogue**.

    Through a patrilineal descendant, Charles's Y-chromosome haplogroup has been identified as E1b1a, common in West Africa.

13. **Martha Pogue** was born in Allegany County, Maryland, 19 August 1874.

14. **Samuel J. Howard** was born in Hampshire County, Virginia, about 1853. He died between 1910 and 1920. He married in Grant County, West Virginia, 22 September 1886, **Lucy Ellen Clifford**.

15. **Lucy Ellen Clifford** was born 26 May 1863, probably in Hardy County, Virginia. She died 28 May 1956.

Jane Gates.
*Photo contributed by Paul E. Gates.*

## GREAT-GREAT-GRANDPARENTS

16. _____ _____.

    Through a patrilineal descendant, this great-great grandfather's Y-chromosome haplogroup has been identified as R1b1b2a1b5b, common in Western Europe.

17. **Jane Gates** was born in Maryland, about 1819. She died at Cumberland, Allegany County, Maryland, 6 January 1888.

    Through a matrilineal descendant, Jane's mtDNA group has been identified as L0a1, common in Africa.

18. **Thomas Campbell**.

19. **Mary Fortune/Scott** was born in Virginia or in Baltimore, Maryland, about 1835/6. She died after 1880.

    Through a matrilineal descendant, Mary's mtDNA group has been identified as L2c, common in West Africa.

20. **David Redman** was born in Virginia, about 1822. He died at Plum Run, Mineral County, West Virginia, 24 January 1897. He married, about 1842, **Elizabeth Bruce**.

21. **Elizabeth Bruce** was born in Virginia, about 1815. She died in Mineral County, West Virginia, 4 March 1878.

22. **Thomas Hamilton** was born in Hampshire County, Virginia, about 1817. He died in Mineral County, West Virginia, 25 May 1880. He married in Hampshire County, Virginia, 6 August 1860, **Ann Rebecca Duke**.

23. **Ann Rebecca Duke** was born in Virginia, about 1836/7. She died at New Creek District, Mineral County, West Virginia, 28 November 1916.

24. **Henry Coleman.** Through a patrilineal descendant, Henry's Y-chromosome haplogroup has been identified as E1b1a, common in West Africa.

25. **Sarah _____.**

26. **George Pogue**

27. **Martha _____**

George Pogue and Martha probably lived in Allegany County, Maryland.

28. **Willis Howard** was born in Virginia, between 1808 and 1812. He died between 1870 and 1880. He married, before 1838, **Caroline _____.**

29. **Caroline _____** was born in Virginia about 1820. She died after 1880.

30. **Isaac Clifford** was born in Virginia, February 1824. He died in Grant County, West Virginia, between 21 March and 4 June 1903. He married third, probably in Hardy County, Virginia, between 1857 and 1860, **Elizabeth J. Redman.**

By an earlier marriage to Satilpa Kent, Isaac was the father of John R. Clifford (1848–1933), West Virginia's first African American attorney.

31. **Elizabeth J. Redman** was born 28 February 1836. She died in Grant County, West Virginia, 12 March 1914.

# GREAT-GREAT-GREAT-GRANDPARENTS

32–41. _____

42. **Charles Bruce** was born in Maryland, about 1783. He died in Grant County, West Virginia, 17 September 1878.

Charles Bruce, his parents, his nine siblings, and seven members of the Gray family were freed by Abraham Vanmeter's last will and testament, which was probated 9 September 1823. They were considered part of the estate until early 1828, however. Vanmeter's will specified that five of Charles's siblings remain slaves of Elizabeth Vanmeter, Abraham's wife, until the time of her death. Elizabeth Vanmeter died during the summer of 1840. She bequeathed all her worldly possessions (about 1,000 acres, a grist mill, household, farm animals, etc.) to Charles Bruce, his siblings, and the two children of one of his siblings who died in 1836. Her will carefully laid out her plan for the division of the acreage and her personal property. It wasn't so easy for the Bruce family, however. Virginia law required a manumitted person to leave Virginia within twelve months of gaining freedom. In 1831 Jacob Drais charged the Bruce family with violating this law. A two-year court battle ensued in Hardy County, which the Bruce family lost. In 1833, they petitioned the Virginia State Legislature for permission to remain. They were granted permission to remain until one year after the death of Elizabeth Vanmeter. In December 1841, after Elizabeth Vanmeter's death, the Bruce family filed another legislative petition, asking for permission to remain in Virginia to manage their land holdings—and because Sarah Bruce, their mother, was too infirm with age to remove to another state. The wrapper on the loose papers of the petition has the word "Rejected" under the date of appearance before the legislature. However, Charles Bruce and most of his siblings remained in Hardy County, Virginia, until after the Civil War.

43. **Mary** _____ was born in Virginia, about 1785. She died between 1860 and 1870, probably in Hardy County, Virginia.

Mary was not a slave of the Vanmeters.

44–45. _____

46. **Daniel Duke**.

47. **Hannah** _____ was born in Virginia, about 1813. She died between 1850 and 1860, probably in Hardy County, Virginia.

Through a matrilineal descendant, Hannah's mtDNA has been identified as H, common in Europe.

48-59. _____

60. (prob.) **Jacob Clifford** was born in Virginia, about 1803. He married in Hardy County, Virginia, 27 August 1823, **Sally Smith/Warrick**.

Jacob Clifford's mother and siblings moved to Crawford County, Pennsylvania, soon after the death of his father, Isaac Clifford, in 1831, leaving Jacob behind to attend to selling his father's land and settling the estate. Within a few years, Jacob moved to Greene County, Pennsylvania, with some other families from Hardy County.

61. (prob.) **Sally Smith/Warrick**. She died in Hardy County, Virginia, 31 December 1831.

62. **Robert Redman** was born in Virginia, about 1800. He died between 1860 and 1870. He married in Hardy County, Virginia, 26 December 1822, **Lucy Redman**.

63. **Lucy Redman** was born in Hardy County, Virginia, about 1806/10. She died there, in December 1857.

# GREAT-GREAT-GREAT-GREAT-GRANDPARENTS

64–83. _____

84. **Joe Bruce** died probably in Hardy County, Virginia, about 1828/9.

Through a patrilineal descendant, Joe's Y-chromosome haplogroup has been identified as E1b1a, common in West Africa.

85. **Sarah** _____ was born before 1775. She died probably in Hardy County, Virginia, after 13 December 1841.

Joe and Sarah Bruce, along with their ten children, were manumitted by the last will and testament of Abraham Vanmeter in Hardy County, Virginia. Abraham Vanmeter died in 1823; however, the Bruce family was held as property of the estate until 1828, when they first appeared in the Personal Property Tax List as head of their own households, and free.

86–119. _____

120. **Isaac Clifford** was born probably in New Jersey, before 1775. He died in Hardy County, Virginia, between March and November 1831. He married there, 4 June 1796, **Judy Lewis**.

In 1794/5, Isaac Clifford filed a suit for trespass, assault and battery, and false imprisonment against James Ryan in Hardy County, Virginia. Evidence was presented in court in May 1795 and March 1796; in March 1796 James Ryan was found guilty and ordered to pay damages and costs. Ryan brought the same matter back into court, and in March 1797 he was once again found guilty and ordered to pay damages and costs. By the time of the 1800 census, Isaac Clifford and family were living near Cumberland, Allegany County, Maryland; they returned to Hardy County, Virginia, by 1809. In two purchases, Isaac Clifford obtained nearly 900 acres of land in Hardy County, whereon he built a sawmill. In 1809 his occupation was noted as casketmaker.

Through a patrilineal descendant, Isaac's Y-Chromosome has been identified as E, common in Africa.

121. **Judy Lewis** was born in Virginia, before 1778. She died probably in Crawford County, Pennsylvania, between 1850 and 1860.

122–125. _____

126. **John Redman** was born before 1763. He died in Hardy County, Virginia, 8 October 1836. He married, about 1785, **Sarah Day(s)**.

John Redman was a Revolutionary War pensioner, having served as a waiter to Lt. Vincent Howell while a private in the 1st Virginia Regiment of Light Dragoons from December 1777 to 1783. He enlisted at Winchester, Frederick County, Virginia, and was discharged in North Carolina. By 1801 he had migrated to Hardy County, Virginia.

127. **Sarah Day(s)** was born about 1758. She died in Hardy County, Virginia, 4 November 1848.

Through a matrilineal descendant, Sarah's mtDNA has been identified as T2b, common in Western Europe.

# ADDITIONAL BIRTHS, MARRIAGES, AND DEATHS

# FURTHER ANCESTRY

# FAMILY STORIES

# SOURCES

2. Henry Louis Gates, Sr.

Birth: West Virginia State Department of Health, delayed birth certificate no. 9706 (1968), Henry Louis Gates, West Virginia State Department of Health, Charleston, West Virginia.

Marriage: Allegany County, Maryland, marriage certification (1942), Henry L. Gates and Pauline A. Coleman, Clerk of Court, Cumberland, Maryland.

3. Pauline Augusta Coleman

Birth: *Mineral County, West Virginia Birth Register Book 2*, page C, 1916 entry for "Coleman," daughter born to Paul and Margaret Coleman.

Death: Maryland Department of Health, death certificate number–none, Pauline Augusta Gates, privately held by Paul Edward Gates, son of Pauline Augusta Coleman.

4. Edward Lawrence Gates

Birth: U.S. Selective Service System, Selective Service Registration Cards, World War II, 4th Registration, (1942), Edward Lawrence Gates, Allegany County, Maryland (Ancestry.com, accessed 8 November 2006).

Marriage: Edward Gates Family Bible Records, 1857–1976, *The Holy Bible* (unknown printing and publisher, 1884), "Marriages," privately held by Bette Stephens, great-granddaughter of Edward Gates, Cumberland, Maryland, 2009.

Death: The Genealogical Society of Allegany County, Maryland, Inc., *Rose Hill Cemetery Cumberland, Maryland: An Inventory* (Hagerstown, Maryland: HBP, 1995), p. 368.

5. Gertrude Helen Redman

Birth: Personal communication with Henry Louis Gates, Sr., son of Gertrude Helen Redman, 1 & 2 January 2006.

Death: The Genealogical Society of Allegany County, Maryland, Inc., *Rose Hill Cemetery Cumberland, Maryland: An Inventory* (Hagerstown, Maryland: HBP, 1995), p. 368.

6. Paul Abraham Coleman

Birth: *Mineral County, West Virginia Birth Register Book 1*, page 173, 1896 entry for Paul Abraham Coleman.

Marriage: Assumed from birth record of oldest child, Pauline A. Coleman. *Mineral County, West Virginia Birth Register Book 2*, page C, 1916 entry for "Coleman," daughter born to Paul and Margaret Coleman.

Death: *Mineral County, West Virginia Death Register*, page 31, 1948 entry for Paul Abraham Coleman; digital images, West Virginia Archives & History (*http://www.wvculture.org/vrr/va_select.aspx*: accessed 3 July 2007).

7. Marguerite Elizabeth Howard

Birth: *Mineral County, West Virginia Death Register Book 6*, page C, 1982 entry for Marguerite Coleman.

Death: *Mineral County, West Virginia Death Register Book 6*, page C, 1982 entry for Marguerite Coleman.

8. Edward Gates

Birth: Edward Gates Family Bible Records, 1857–1976, *The Holy Bible* (unknown printing and publisher, 1884), "Births," privately held by Bette Stephens, great-granddaughter of Edward Gates, Cumberland, Maryland, 2009.

Marriage: *Allegany County, Maryland Marriage Book 4*, page 50, 1878 entry for Edward Gates and Maudalene Scott.

Death: Maryland State Department of Health, Bureau of Vital Statistics, Maryland State Archives, Description AL, Accession no. 50,259-889-1, MSA no. S1179-8023, Location 02/13/03/017, certificate of death number 06624, Edward Gates, Maryland Archives, Annapolis.

9. Maudalene Scott

Birth: Maryland Department of Health, Bureau of Vital Statistics, Maryland State Archives, Description AL, Accession No. 50,259-667-1, MSA No. S1179-5585, Location 2/11/5/18, certificate of death 08927, Maude Elaine Gates, Maryland State Archives, Annapolis.

and

Edward Gates Family Bible Records, 1857–1976, *The Holy Bible* (unknown printing and publisher, 1884), "Births," privately held by Bette Stephens, great-granddaughter of Edward Gates, Cumberland, Maryland, 2009.

Death: Maryland Department of Health, Bureau of Vital Statistics, Maryland State Archives, Description AL, Accession No. 50,259-667-1, MSA No. S1179-5585, Location 2/11/5/18, certificate of death 08927, Maude Elaine Gates, Maryland State Archives, Annapolis.

10. Charles W. Redman

Birth: 1900 Mineral County, West Virginia Federal Census, Frankfort District, Enumeration District 69, Sheet 8B, stamped page 44 B, household no. 138, family no. 141, household of Charles W. Redman, 14 June 1900.

Marriage: Calculated from birth of oldest known child: Personal communication with Henry Louis Gates, Sr., son of Gertrude Helen Redman, 1 & 2 January 2006.

Death: The last census in which he appears: 1910 Mineral County, West Virginia Federal Census, Frankfort District, Enumeration District 62, sheet 13 B, stamped page 62 B, household no. 237, family no. 242, household of Charles W. Redman, 7 May 1910.

11. Sarah Susan Hamilton

Birth: 1900 Mineral County, West Virginia Federal Census, Frankfort

District, Enumeration District 69, sheet 8 B, stamped page 44 B, household no. 138, family no. 141, household of Charles W. Redman, 14 June 1900.
Death: The last census in which she appears: 1930 Mineral County, West Virginia Federal Census, New Creek District, Keyser (town of), Enumeration District 29-10, sheet 3 A, stamped page 57 A, 286 South Water Street, household no. 55, family no. 57, household of Susan Redman, 4 April 1930.

12. Charles Coleman

Birth: *Mineral County, West Virginia Marriage Register Book 1*, page 56, line 66, 1884 entry for Charles Coleman and Lucy Edmondson.
and
*Mineral County, West Virginia Birth Register Book 1, 1865–1904*, pages 284–285, line 136, 1894 entry for unnamed female child of Charles Coleman and Martha Pogue Coleman.
and
West Virginia State Department of Health, certificate of death number 6561, Charles Coleman, Bureau of Vital Statistics, Charleston; digital images, West Virginia Archives & History (*http://www.wvculture.org/vrr/va_select.aspx*: accessed 3 July 2007).
Marriage: *Mineral County, West Virginia Register of Marriages*, page 15, certificate no. 43, marriage of Charles Coleman and Martha Pogue on 3 July 1890; digital images, West Virginia Archives & History (*http://www.wvculture.org/vrr/va_select.aspx*: accessed 3 July 2007).
Death: West Virginia State Department of Health, certificate of death number 6561, Charles Coleman, Bureau of Vital Statistics, Charleston; digital images, West Virginia Archives & History (*http://www.wvculture.org/vrr/va_select.aspx*: accessed 3 July 2007).

13. Martha Pogue

Birth: *Mineral County, West Virginia Register of Marriages*, page 15, certificate no. 43, marriage of Charles Coleman and Martha Pogue on 3 July 1890; digital images, West Virginia Archives & History (*http://www.wvculture.org/vrr/va_select.aspx*: accessed 3 July 2007).
and
Personal communication with David Coleman, grandson of Martha Pogue, 17 December 2005.

14. Samuel J. Howard

Birth: *Grant County West Virginia Marriage Register Book 1*, page 34, line 16, entry for Samuel J. Howard and Lucy E. Clifford on 22 September 1886.
Marriage: *Grant County West Virginia Marriage Register Book 1*, page 34, line 16, entry for Samuel J. Howard and Lucy E. Clifford on 22 September 1886.
Death: Last census in which he appears: 1910 Grant County West Virginia Federal Census, Grant District, Enumeration District 27, sheet 1 B, stamped

page 204 B, household no. 8, family no. 8, household of Samuel J. Howard, 16 April 1910.

15. Lucy Ellen Clifford

Birth and death: Tombstone of Lucy E. Clifford, cemetery on Belle Babb Road, Williamsport, Grant County, West Virginia.

16. _____ _____

17. Jane Gates

Birth: 1870 Allegany County, Maryland Federal Census, Cumberland, District no. 6, page 62, stamped page 223 B, P.O. Cumberland, household no. 418, family no. 445, household of Jane Gates, 5 July 1870.

Death: Edward Gates Family Bible Records, 1857–1976, *The Holy Bible* (unknown printing and publisher, 1884), "Deaths," privately held by Bette Stephens, great-granddaughter of Edward Gates, Cumberland, Maryland, 2009.

18. Thomas Campbell

Identified by Maudalene (Scott) Gates's death certificate.

19. Mary Fortune/Scott

Birth: Maryland Department of Health, Bureau of Vital Statistics, Maryland State Archives, Description AL, Accession No. 50,259-667-1, MSA No. S1179-5585, Location 2/11/5/18, certificate of death 08927, Maude Elaine Gates, Maryland State Archives, Annapolis.

and

1870 Harrison County, West Virginia Federal Census, Coal Township, Clarksburg post office, page 10 & 11, stamped page 125 B & 126 A, household no. 68, family no. 65, household of Mary Scott, 5 July 1870.

Death: The last census in which she appears: 1880 Harrison County, West Virginia Federal Census, Coal District, Enumeration District 111, page 3, stamped page 203 A, household no. 19, family no. 20, household of F.D. Dunnington, __ June 1880.

20. David Redman

Birth: *Mineral County, West Virginia Death Register Book 1*, pages 132–133, no. 31, 1897 entry for David Redman.

Marriage: Marriage date assumed from approximate year of birth of their first known child found in the 1850 federal census: 1850 Hardy County, Virginia Federal Census, District 23, stamped page 83 B, household no. 1124, family no. 1137, household of David Redman, 9 October 1850.

Death: *Mineral County, West Virginia Death Register Book 1*, pages 132–133, no. 31, 1897 entry for David Redman.

21. Elizabeth Bruce

Birth and death: *Mineral County West Virginia Death Register Book 1*, pages 46–47, 1878 entry for Elizabeth Bruce.

22. Thomas Hamilton

Birth: 1860 Hampshire County, Virginia Federal Census, Western District, page 311, household no. 3, family no. 3, household of Thomas Hamilton, 15 November 1860.

Marriage: Vicki B. Horton, compiler, *Hampshire County Marriages of the 1800's*, 1994 (reprint, Baltimore: Genealogical Publishing Co., Inc., 2000), page 45, marriage of Thomas Hamilton and Rebecca Duke. Source is "The Owl Print," married 6 August 1860.

Death: *Mineral County, West Virginia Death Register I, 1865–1904*, pages 54–55, 1880 entry for Thomas Hamilton.

23. Ann Rebecca Duke

Birth: 1860 Hampshire County, Virginia Federal Census, Western District, page 311, household no. 3, family no. 3, household of Thomas Hamilton, 15 November 1860.

Death: *Mineral County, West Virginia Death Register Book*, no page number, 1916 entry for Rebecca Shuler; digital images, West Virginia Archives & History (*http://www.wvculture.org/vrr/va_select.aspx*: accessed 1 March 2010). Rebecca Hamilton married second W. B. Schular: *Mineral County, West Virginia Marriage Register Book*, 1881, line 40, entry for W. B. Schular and Rebecca Hamilton; digital images, West Virginia Archives & History (*http://www.wvculture.org/vrr/va_select.aspx* : accessed 1 March 2010).

24. Henry Coleman

25. Sarah ____

Their names are provided in the marriage record of their son Charles Coleman: *Mineral County, West Virginia Marriage Register Book 1*, page 56, line 66, 1884 entry for Charles Coleman and Lucy Edmondson.

26. George Pogue

27. Martha _____

Their names are provided in the marriage record of their daughter Martha Pogue: *Mineral County, West Virginia Register of Marriages*, page 15, certificate no. 43, marriage of Charles Coleman and Martha Pogue on 3 July 1890; digital images, West Virginia Archives & History (*http://www.wvculture.org/vrr/va_select.aspx* : accessed 3 July 2007).

28. Willis Howard

Birth: 1850 Hampshire County, Virginia Federal Census, District no. 24, pencil page 416, stamped page 207 B, household no. 916, family no. 916, household of Willis Hoard, 21 September 1850.

and

1860 Hampshire County, Virginia Federal Census, Western District, Romney post office, page 167, household no. 4, family no. 4, household of Willis Horde, 29 August 1860.

Marriage: Estimated by the age of the oldest known child: 1850 Hampshire County, Virginia Federal Census, District no. 24, pencil page 416, stamped page 207 B, household no. 916, family no. 916, household of Willis Hoard, 21 September 1850.

Death: Last census in which he appears: 1870 Mineral County, West Virginia Federal Census, Welton Township, New Creek post office, page 7, stamped page 243 A, household no. 54, family no. 56, household of Willis Howard, 26 July 1870.

29. Caroline _____

Birth: 1850 Hampshire County, Virginia Federal Census, District no. 24, pencil page 416, stamped page 207 B, household no. 916, family no. 916, household of Willis Hoard, 21 September 1850.

Death: Last census in which she appears: 1880 Mineral County, West Virginia Federal Census, Welton District, Enumeration District 32, page 14, stamped page 109 B, household no. 110, family no. 112, household of Caroline Howard, 10 June 1880.

30. Isaac Clifford

Birth: 1900 Grant County, West Virginia Federal Census, Grant District, Enumeration District 20, sheet no. 12 B, stamped page 135 A, household no. 214, family no. 216, household of Isaac Clifford, 23 June 1900.

Marriage: Occurred between the death of his second wife, Susan Lowry, and the birth of the first known child with his third wife, Elizabeth Redman: *Hardy County, West Virginia Death Register Book*, page 10, line 1857-8, 1857 entry for Susan Clifford; digital images, West Virginia Archives & History (*http://www.wvculture.org/vrr/va_select.aspx* : accessed 1 March 2010).

and

West Virginia State Department of Health, certificate of death number 5831, Jacob Clifford, Bureau of Vital Statistics, Charleston; digital images, West Virginia Archives & History (*http://www.wvculture.org/vrr/va_select.aspx*: accessed 1 March 2010).

Death: He died between Grant County, West Virginia, court appearances: *Grant County, West Virginia Chancery Court Order Book 4*, page 558, George T. Carskadan vs Isaac Clifford, court held 21 March 1903.

and

*Grant County West Virginia Chancery Court Order Book 4*, page 578, George T. Carskadan vs Isaac Clifford, court held 4 June 1903.

31. Elizabeth J. Redman

Birth and death: *Grant County, West Virginia, Death Register Book 1*, page 85, line 14, entry for Elizabeth J. Clifford.

42. Charles Bruce

Birth: 1850 Hardy County, Virginia Federal Census, 23rd District, stamped

page 97 A, household no. 1293, family no. 1300, household of Charles Bruce, 24 October 1850.

Estate of Abraham Vanmeter: Will: *Hardy County, West Virginia Will Book 3*, pages 248–250, signed 8 November 1820, proved 9 September 1823. Account settlement: *Hardy County, West Virginia Will Book 5*, pages 66–71.

Estate of Elizabeth Vanmeter: Will and codicil: *Hardy County, West Virginia Will Book* 7, pages 202–205, signed 22 November 1836, codicil signed 27 July 1840, proved 31 August 1840 to 2 March 1841. (The will was contested.)

1831 Hardy County Court: Commonwealth of Virginia vs Charles, Isaac, Andrew, Hannibal, Sarah and Rebecca Bruce; Loose Papers, Office of the Circuit Clerk, Hardy County, West Virginia.

1833 Legislative Petition: Charles, Isaac, Andrew, Hannibal, Rebecca, and Sarah Bruce of Hardy County, Virginia, Petition filed 1 February 1833; *Virginia General Assembly Legislative Petitions, Hardy County, 1786–1847*, Commonwealth of Virginia microfilm no. 80, box 107, folder 56; Library of Virginia, Richmond.

1841 Legislative Petition: Charles, George, Jacob, Milly, Isaac, Solomon, Mary, Rebecca, Hannibal, and Sarah Bruce of Hardy County, Virginia, Petition filed 13 December 1841; *Virginia General Assembly Legislative Petitions, Hardy County, 1786–1847*, Commonwealth of Virginia microfilm no. 80, box 107, folder 79; Library of Virginia, Richmond.

Death: *Grant County, West Virginia Death Register Book 1*, page 221, line 1878-1, entry for Charles Bruce.

43. Mary _____

Birth: 1850 Hardy County, Virginia Federal Census, 23rd District, stamped page 97 A, household no. 1293, family no. 1300, household of Charles Bruce, 24 October 1850.

Death: Last census in which she appears: 1850 Hardy County, Virginia Federal Census, 2nd District, Williamsport post office, page 156, household no. 1048, family no. 1057, household of Charles Bruce, 11 August 1850.

46. Daniel Duke

He is known only from the marriage record of his daughter: *Mineral County, West Virginia Marriage Register Book*, 1881, line 40, entry for W. B. Schular and Rebecca Hamilton; digital images, West Virginia Archives & History (*http://www.wvculture.org/vrr/va_select.aspx* : accessed 1 March 2010).

47. Hannah _____

Birth: 1850 Hardy County, Virginia Federal Census, 23rd District, stamped page 93 A, household no. 1245, family no. 1256, household of Job Sion, 18 October 1850.

Marriage: date unknown

Death: Last census in which she appears: 1850 Hardy County, Virginia

Federal Census, 23rd District, stamped page 93 A, household no. 1245, family no. 1256, household of Job Sion, 18 October 1850.

60. Jacob Clifford

Birth: 1850 Greene County, Pennsylvania Federal Census, Franklin Township, stamped page 261 B, household no. 214, family no. 215, household of Daniel Lett, 10 August 1850.

Marriage: *Hardy County, West Virginia Record of Marriages 1795*, page 83.

Power of attorney to handle father's estate: *Hardy County, West Virginia Deed Book 13*, pages 49–50.

61. Sally Smith/Warrick

Death: Philip Peck; *Diary of Philip Peck 1826–1837*; Ms79-198, volume I, entry for 31 December 1831; West Virginia Archives and History, Charleston.

62. Robert Redman

Birth: 1850 Hardy County, Virginia Federal Census, 23rd District, page 10, stamped page 5 B, household no. 66, family no. 68, household of Robert Redman, 16 July 1850.

Marriage: *Hardy County, West Virginia, Marriage Record Book 1795*, page 82, entry for Robert Redman and Lucy Redman.

Death: Last census in which he appears: 1860 Hardy County, Virginia Federal Census, District No. 2, page 95, Moorefield Post Office, household no. 650, family no. 656, household of Robert Redman, 11 July 1860.

63. Lucy Redman

Birth: 1850 Hardy County, Virginia Federal Census, 23rd District, page 10, stamped page 5 B, household no. 66, family no. 68, household of Robert Redman, 16 July 1850.

and

*Hardy County, West Virginia Death Register Book 1*, page 10, line 15, entry for Lucy Redman.

Death: *Hardy County, West Virginia Death Register Book 1*, page 10, line 15, entry for Lucy Redman.

84. Joe Bruce

Death: Last appearance in records: Household of Joseph Bruce; tax year 1828, West District; *Hardy County, Virginia Personal Property Tax Lists*, Commonwealth of Virginia, microfilm roll no. 165; Library of Virginia, Richmond.

Estate of Abraham Vanmeter: Will: *Hardy County, West Virginia Will Book 3*, pages 248–250, signed 8 November 1820, proved 9 September 1823. Account settlement: *Hardy County, West Virginia Will Book 5*, pages 66–71.

85. Sarah _____

Birth: 1830 Hardy County Federal Census, Western District, page 76, household of Sarah Bruce.

Death: The last document found to reference Sarah Bruce is: Charles, George, Jacob, Milly, Isaac, Solomon, Mary, Rebecca, Hannibal, and Sarah Bruce from Hardy County, Virginia, Petition filed 13 December 1841; *Virginia General Assembly Legislative Petitions, Hardy County, 1786–1847*, Commonwealth of Virginia microfilm no. 80, box 107, folder 79; Library of Virginia, Richmond.

120. Isaac Clifford

Birth: Estimated from requirement to be minimum of age 21 in order to file court case in Virginia, and age in 1820 Hardy County, Virginia Federal Census, stamped page 81; and 1830 Hardy County, Virginia Federal Census, Western District, page 78, households of Isaac Clifford.

Marriage: *Hardy County, West Virginia Marriage Book 1795*, page 1, entry for Isaac Clifford and Judy Lewis.

Court Case: *Hardy County, West Virginia Court Record Book 1791–1797*; and *Hardy County, West Virginia Court Order Book 2-4*, various pages and dates.

Movements and occupation: 1800 Allegany County, Maryland Federal Census, Cumberland (not city of), pages 11–12, household of Isaac Clifford.
and
Household of Isaac Clifford, 1809, West District, List of Free Negroes & Mulattoes; *Hardy County, Virginia Personal Property Tax List*; Commonwealth of Virginia microfilm reel no. 222; Library of Virginia, Richmond.

Land ownership: (1) John Parker and wife Anna to Isaac Clifford, 502 acres, deed never recorded but referenced in a deed of trust recorded in *Hardy County, West Virginia Deed Book 5*, pages 114–115, parcel conveyance occurred between September 1815 and August 1822. (2) John Hammack and wife Catherine to Isaac Clifford, 482 acres, *Hardy County, West Virginia Deed Book 10*, pages 116–118, signed 21 May 1825.

Death: Household of Isaac Clifford, tax year 1831, East District; *Hardy County, Virginia Personal Property Tax List*; Commonwealth of Virginia microfilm reel no. 223; Library of Virginia, Richmond.
and
Documents for the estate of Isaac Clifford; *Hardy County, West Virginia Will Book 5*, pages 286–288.

121. Judy Lewis

Birth and death: 1850 Crawford County, Pennsylvania Federal Census, Meadville Borough, stamped page 136 B, household no. 239, family no. 261, household of Abraham Clifford, 25 July 1850. Judy Clifford could not be found in the 1860 Federal Census, so it is presumed that she died between 1850 and 1860.

126. John Redman

"Revolutionary War Pension and Bounty-Land Warrant Application Files,"

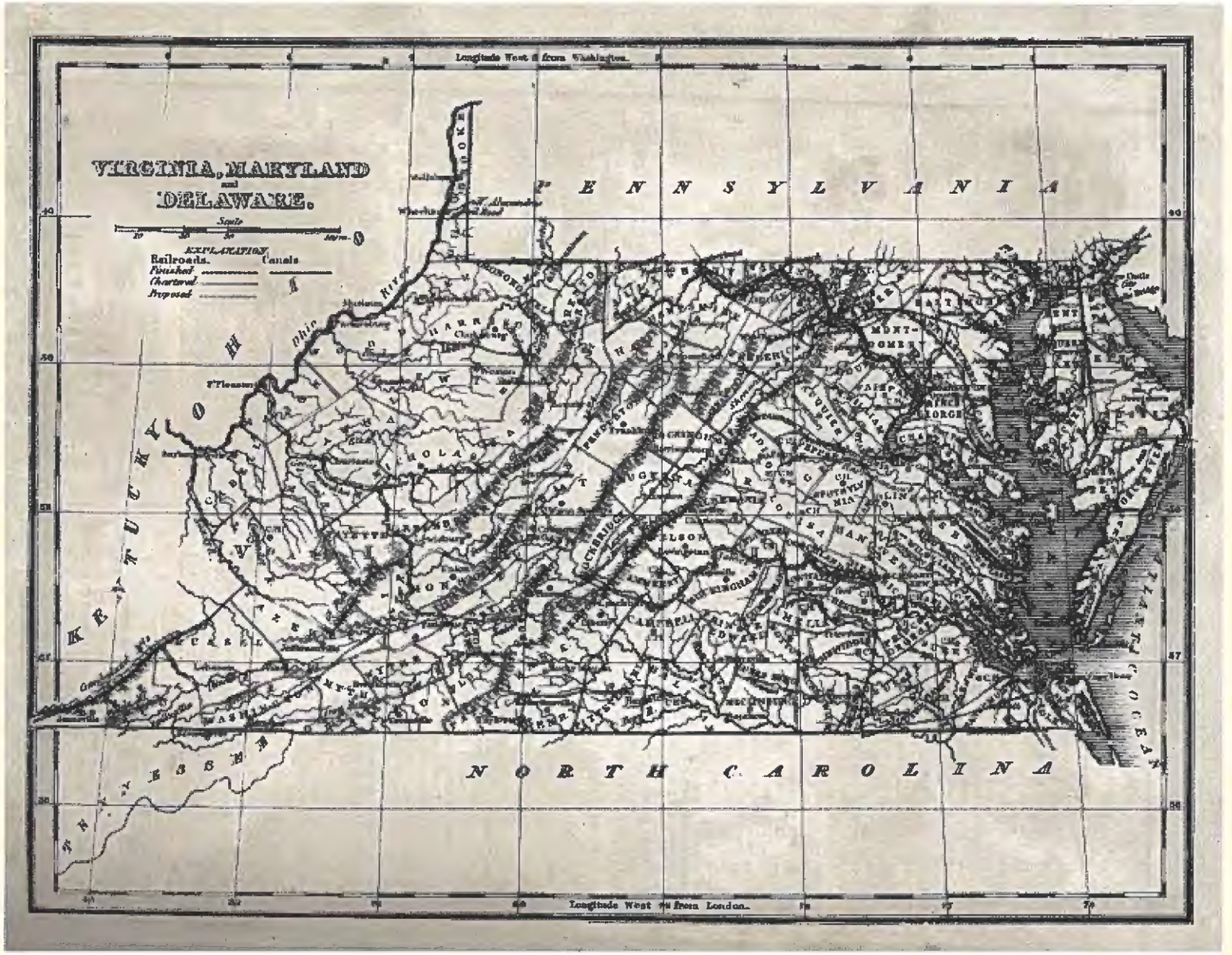
digital image, Footnote.com (*http://www.footnote.com*: accessed 14 July 2009), John Redman pension file, File No. W 5,691, imaged from M804 (Washington, D.C.: National Archives and Records Administration [n.d.]).

127. Sarah Days

"Revolutionary War Pension and Bounty-Land Warrant Application Files," digital image, Footnote.com (*http://www.footnote.com*: accessed 14 July 2009), John Redman pension file, File No. W 5,691, imaged from M804 (Washington, D.C.: National Archives and Records Administration [n.d.]).

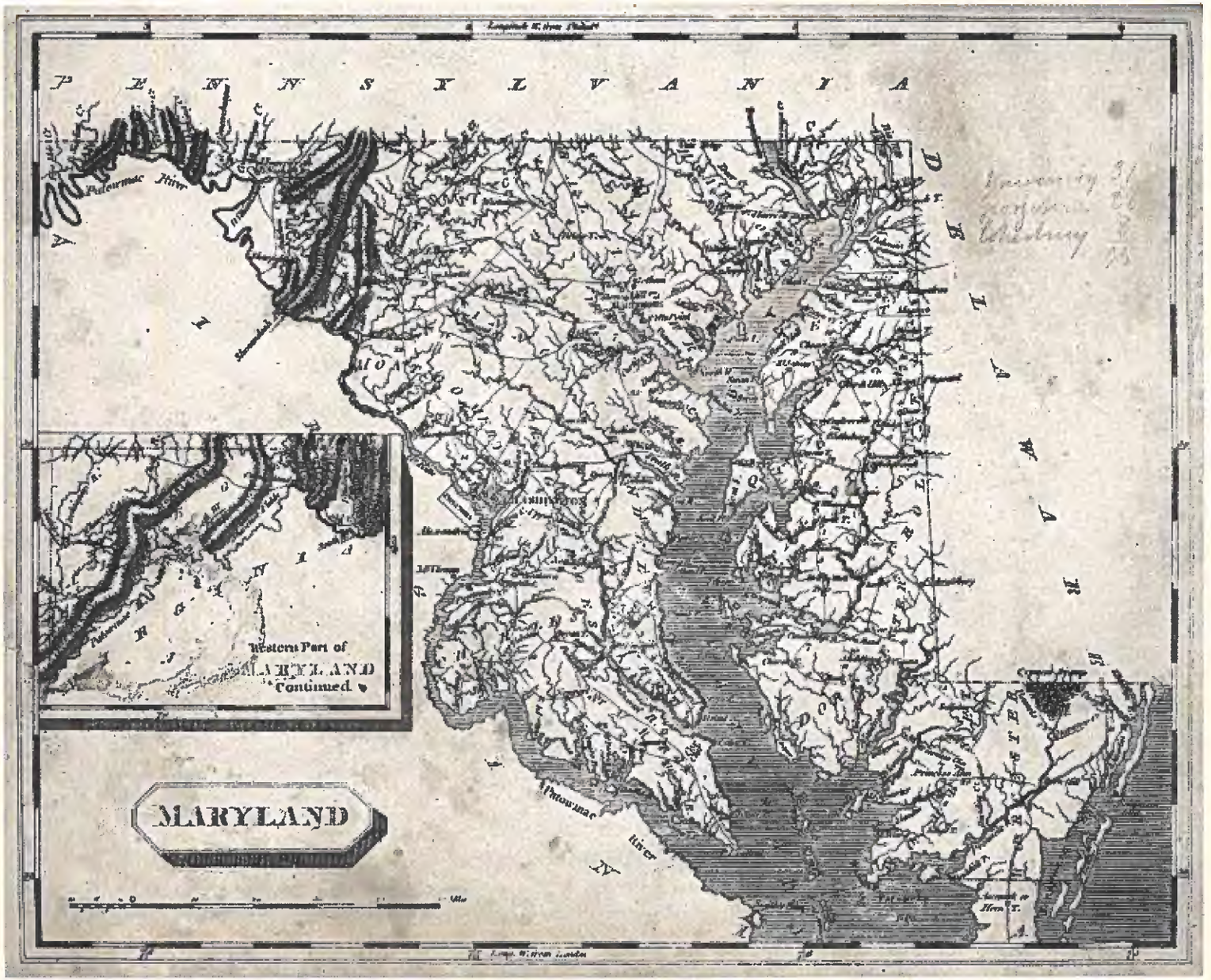
# MAPS

The United States, 1805. From *A New and Elegant General Atlas: Sixty-Three Maps, Drawn by Arrowsmith & Lewis* (Boston: Thomas & Andrews, 1805).




Virginia, Maryland, and Delaware, 1835. From T. G. Bradford, *A Comprehensive Atlas: Geographical, Historical and Commercial* (Boston: William D. Ticknor, 1835).

Virginia, 1835. From T. G. Bradford, *A Comprehensive Atlas: Geographical, Historical and Commercial* (Boston: William D. Ticknor, 1835).




Maryland, 1805. From A *New and Elegant General Atlas: Sixty-Three Maps, Drawn by Arrowsmith & Lewis* (Boston: Thomas & Andrews, 1805).

Africa, 1732. "A General Map of Africa, with the Trade Winds," in Herman Moll, *Atlas Minor or A Set of Sixty-two New and Correct Maps, of All Parts of the World* (London: Thomas and John Bowles, 1732), p. 40.

# APPENDIX

## A Connection between Henry Louis Gates, Jr., *and the* Hemings Family of Monticello

# A connection between Henry Louis Gates, Jr., and the Hemings family of Monticello, via the Clifford, Franklin, and Colbert families

Chart arranged by C. C. Child, based on research by William Webb, H. L. Gates, Jr., Annette Gordon-Reed, Franklin A. Dorman, and C. C. Child

**Betty Brown**
1759–1827+

**Brown Colbert**
1785–1833
= Mary

**Malinda Colbert**
d. 1863
= Samuel Edmondson

**Mary Elizabeth Edmondson**
1829–1917
= Albert Franklin

(3) **Elizabeth Redman** = **Isaac Clifford**
1824–1903
(1) = **Satilpa Kent**

**Lucy Ellen Clifford**
1863–1956
= Samuel James Howard

**John Robert Clifford**
1848–1933
= **Mary Elizabeth Franklin**
1859–1940

**Coralie Franklin**
1858–1942
= George William Cook

**Marguerite Elizabeth Howard**
1892–1982
= Paul Abraham Coleman

**Pauline Augusta Coleman**
1916–1987
= Henry Louis Gates, Sr.

**Henry Louis Gates, Jr.**
b. 1950

John Robert Clifford, L. M. Hershaw, F.H.M. Murray, and W.E.B. Du Bois of the Niagara Movement. Harper's Ferry, W.V., August 1906. *Courtesy of the Special Collections Department, W.E.B. Du Bois Library, University of Massachusetts Amherst.*



**[partner]** ~ **Elizabeth Hemings**
1735–1807
~ **John Wayles**
1714/15–1773

**Mary Hemings**
b. 1753
~ William Fosset

**Sally Hemings**
1773–1835
~ Thomas Jefferson

**Joe Fosset**
b. 1780
= Edy

**Beverly Hemings**

**Harriet Hemings**

**Madison Hemings**

**David Isaacs ~ Nancy West**

**Ann Elizabeth Fosset**
b. 1812
= **Tucker Isaacs**
1809–1874

**Julia Ann Isaacs**
1814–1889
= **Eston Hemings Jefferson**
1808–1856

**Virginia Isaacs**
1842–1919
= James Monroe Trotter

**William Monroe Trotter**
1872–1934

William Monroe Trotter

## Notable historic personages in this chart

**John Robert Clifford** — West Virginia's first African American attorney; early civil rights pioneer; founding member of Niagara movement.

**Coralie Franklin** — Civil rights activist and suffragist; co-founder of National Association of Colored Women.

**George William Cook** — Howard University professor and dean; contributor to *A.M.E. Journal* and *The Crisis*.

**Brown and Mary Colbert** — Went to Monrovia, Liberia, with their younger children in 1832, soon died of disease.

**Elizabeth Hemings** — Matriarch of the Hemings family. Born a slave on the Eppes planation; subsequently given to John Wayles and later Thomas Jefferson after each man married the daughter of Elizabeth's prior owner.

**Sally Hemings** — First called the mistress of Thomas Jefferson in 1802. Informally freed by Jefferson's family after her death; all her children obtained freedom within a few years of age 21.

**Eston Hemings Jefferson** — Youngest son of Sally Hemings; freed in Thomas Jefferson's will. After Sally's death, moved to Chillicothe, Ohio, and later Madison, Wisconsin, where he used the name E. H. Jefferson.

**William Monroe Trotter** — Charter member of the Niagara Movement; in 1901 co-founded the Boston Guardian, a popular newspaper that voiced strong opposition to racial segregation.

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